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to the Federal Constitution which would meet the whole case. It is in these words :—

SECTION 1. No State shall make any law respecting an establishment of religion, or prohibit the free exercise thereof, or establish any religious test as a qualification to hold any office, or to discharge any civil or political duty, or to exercise and enjoy any political or civil right, privilege, or immunity whatever.

SECTION 2. Neither the United States, nor any State, Territory, municipality, or any civil division of any State or Territory, shall levy any tax or make any gift, grant, or appropriation for the support or in aid of any church, religious sect or denomination, or any school, seminary, or institution of learning in which the faith or doctrines of any religious order or sect shall be taught or inculcated, or in which religious rites or practices shall be observed, or for the support or in aid of any religious charity or purpose of any sect or denomination whatsoever.

SECTION 3. Congress shall have power, by appropriate legislation, to enforce the provisions of this article.

This is a better amendment than Mr. Blaine's and if adopted would doubtless, as Dr. Spear says, "put an end to the school question and all other questions that contemplate any alliance between civil government and religion."

5. — *A Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students.* Vol. XIII. of the Old Testament, containing Ezekiel and Daniel. By JOHN PETER LANGE, D. D. Translated from the German, and edited, with Additions, Original and Selected, by PHILIP SCHAFF, D. D. New York : Scribner, Armstrong, & Co. 1877. 8vo. pp. 492, 273.

IF the opinions and sentiments of the last century had survived to form an alliance with the ripest scholarship of the present day, volumes like this would be the legitimate fruit of the union. Of course the several volumes of such a series have various degrees of merit ; but they are all of them interpretations of the Hebrew Scriptures from the assumed standpoint of their absolute and equal genuineness, authenticity, and infallibility. We say *assumed* standpoint ; for though there is the show of argument on mooted questions, it is perfectly evident in every instance that the course of argument is derived from and governed by a foregone conclusion. The battles of opinions are like the sham-fights in the Prussian army, in which the programme is determined and the issue decreed before the first gun is fired. When the author himself is on the wrong side, the American editor enters the lists and controls the decision. Thus, in a very feeble apologetic Preface, in which Zöckler, the author of the commentary on Daniel, takes credit to himself for

having receded from his former opinion that this book was written in the Maccabean age, but confesses that he still retains his doubts as to a small fragment, which has none of the characteristics of prophetic writing and all those of circumstantial history behind a very thin veil of symbolism, we find inserted: "[The American reviewer has taken the liberty of combating the author's view as to the interpolation of the passage in question.]"

We beg that we may not be misunderstood. We believe in prophecy, in the Divine mission of the prophets, and in revelation from God as the source of the Messianic expectation. But the prophets were poets, rhapsodists, preachers; we have in their writings the forms in which, according to their several measures of genius or wisdom, they saw fit to embody so much of eternal truth and of the unseen future as they deemed essential for instruction, rebuke, or encouragement. The theory of the Lange series of commentaries is that the prophets were men of the clearest spiritual intelligence and insight, and that there is a profound yet discoverable meaning in every passage in which the superficial meaning is obscure. They find in these books as definite a Christology as that of the evangelists, and as elaborate a system of dogmatic theology as exists in the writings of Augustine or Calvin. Now, if the prophets really knew as much and taught as much as critics of this school maintain that they did, there may have been other and more essential purposes served by the Incarnation, but there remained nothing to be revealed in the New Testament which had not been anticipated in the Old. But when we consider that the prophets wrote in order to be read by the men of their own time, and that their earliest readers had these books in their native tongue, which they understood better than we do, it seems but reasonable to suppose that these authors intended to write precisely what their intelligent contemporaries read in their writings. They are not, then, to be interpreted as men who constructed enigmas for remote posterity to solve, but as the foremost, God-enlightened spirits of their respective ages, who wrote without disguise or concealment all that they knew and would have told more if they had known more.

But if we admit the *quasi* Christian apostolate of the prophets, and suffer the importation into their writings of as much of Christian dogma as their words can be stretched to contain, these volumes are master-works of learning. The textual exposition is minute, thorough, and based on the most recondite philological analysis and reasoning. No word that needs or deserves elucidation is left unnoticed; no idiom, unexplained; no linguistic anomaly, unexplored. Such expositions make the Hebrew Scriptures, in their own proper form, attractive, and

can hardly fail to revive the study of a language in which the divines of our own time have fallen far behind those of an earlier generation. It is one thing to attack the hard Hebrew text in solid mass, and quite another to have it broken up and macerated for easy digestion.

We rejoice, also, in the discovery of the latent Hebrew scholarship which these volumes bring to light. We had supposed it as difficult to find men who read Hebrew or want to read it, as it was in Ahab's time to find Israelites who had remained loyal to the faith of their fathers. But there must be some thousands of these Hebraists hidden in quiet libraries and rural parsonages; else the publishers, who are not mere philanthropists, would not have incurred the enormous cost of so voluminous a series, which can be of no possible interest or use to the merely English reader. The "special reference to ministers and students" in the title-page has, no doubt, a double meaning. The thoroughly Hebraistic character of the enterprise is its charm to the student. For the minister the "doctrinal and homiletical" inferences and suggestions are not mingled with the "critical," but massed in separate instalments at the end of each section. A great deal of the matter under these heads is good, but irrelevant, consisting of hints given to the prophet rather than by him, with now and then an aphorism of exceptional brilliancy from some quaint old divine. In this region the sermon-builder can find a quarry not easily exhausted; and if among living preachers, or those who "have a name to live," there remain any who look chiefly to commentaries for their materials, Lange's volumes will be found immeasurably more fruitfully suggestive than the "Practical Observations" in Scott's "Family Bible," which within the memory of some of our readers furnished the staple for not a few of our New-England pulpits. The remarks which we have made on the entire series are applicable to the volume before us, in full as regards the evidence of patient and exhaustive critical erudition, — in pre-eminent fulness as to the determined adherence to traditional belief, inasmuch as Ezekiel needs no little of forced construction to make him in any strong sense a Messianic prophet; while the book of Daniel is one of the very few canonical books of which the homogeneous genuineness is regarded as open to grave question by biblical scholars, even of the most approved orthodoxy.